CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, MAY 23, 1823. No. 41

Religious.

BURNS' INQUIRY.

QUALIFICATIONS FOR THE DIVINE FAVOUR.

(Continued from page 141.)

The qualification of the most general nature, and which is equally obligatory and important, in all times and circumstances is, humility. It has appeared so obvious to all parties, that this disposition is *essential* to the Christian character, that even those who have been most extravagant in depreciating moral qualifications, have supported their system, by alleging that it was necessary to do so, in order to produce the requisite degree of humility. Whatever pretensions, therefore, any person may make to the character of a Christian, if he is visibly under the predominant influence of pride, and self-conceit, he has mistaken the genius of the gospel, and can have no part in it's privileges.

It makes no difference whether his pride feed itself on the breath of a phylactoric and the tithes of mint and cummin; upon a quantity of charitable donations to the church, and the poor; or upon the *general* baseness of human nature, and the imputed righteousness of Christ. It is a hardy plant, which can flourish in every soil, except in that '*honest* and *good heart*' which is fitted to receive the word of God, and bring forth the fruits thereof.

The next qualification is the belief of the Christian doctrine. Whatever allowance God may be pleased to make for those who have no opportunity of being acquainted with Christianity, or to whom it may have been offered in an adulterated and objectionable form, it is equally agreeable to reason and to Scripture, that those who reject it's evidence, shall have no part in it's benefits. This also may be considered as a general law; but there were certain circumstances peculiar to the first promulgation of our religion, but which do not now exist, which gave a pre-eminence and importance to faith as a qualification for justification; and which caused it to be particularly insisted upon by the sacred writers.

When Christianity was introduced into the world, it had to encounter not only the persecution of the wicked, but the whole force of that religious authority and prejudice which existed in a nation valuing itself on the peculiar favour of heaven, and boasting of the possession of a divine revelation, the authenticity of which was not even denied by the preachers of the new system. The authorised interprters of the ancient law, and the constituted authorities of the Jewish church, frowned upon it's author. Scarcely one of them had the courage or the candour to declare for him during life, and it was quite beneath the dignity of his own mind, and the purity of his principles, to court popularity, among the lower orders, by any of those means, which the founders of other religions have resorted to.

In these circumstances, it required no small degree of candour and courage to become a disciple of Christianity. It argued a considerable degree of humility to receive a Nazarene, and the son of a carpenter, as a personage superior even to Moses their celebrated legislator; and showed a good deal of moral discernment, and superiority over popular prejudices, to discover the grandeur of our Saviour's character under such a humble disguise. The belief of Christianity was associated with every excellent disposition of the heart, and proved that those who entertained it, whatever their former conduct might have been, were now under the influence of such principles, that their future good behaviour might be reckoned upon with sufficient certainty.

Christianity became a rallying point for all the well-disposed, both among the Jews and the Gentiles, and the profession of it was pretty sure evidence of a good, or at least of a hopeful character. On these accounts it was represented with great propriety, as one of the most distinguishing qualifications on the part of men, by which the Deity was determined to regulate the exercise of his mercy. It is evident, however, that these properties of Christian faith were peculiar to the time of it's first promulgation; and although it may be still said to be a negative qualification, that is a thing without which men cannot enjoy the peculiar privileges annexed to the Christian chacter, yet it has long ceased to possess that positive value which originally belonged to it.

In the course of time all the influence of authority and popular prejudice, and at last even of temporal interest, came to be on the side of Christianity, and from that period the belief of it was no longer connected with the same principles of conduct, and with the same dispositions of the heart; and therefore it no longer afforded the same ground for concluding, that the believer was actuated by such motives as could insure his future good behaviour, and obedience to the laws of Christianity. Thus the same general principle which establishes the pre-eminent value of faith in one case, proves it's insignificance in another.

A want of attention to this on the part of the Calvinists has produced an extreme confusion in their minds. It convicts them also of a *carnal* temper, which looks more to the literal phrases and words of Scripture, than to their spirit and meaning. As well might they advocate the cause of transubstantiation from these words, "this is my body; except ye eat my flesh, and drink my blood." But if they acknowledge that we must attend not only to *words*, but to the sense in which they are used, have we not the same right to say, we must not only attend to expressions, but also to the circumstances in which they are used, which every body knows may give the most different turns to the same phrases.

BELIEVE AND DO.

That we should hold the truth *purely, firmly, meekly, and practically*, is a sentiment, in which all good Christians, both Trinitarians and Unitarians, will cordially unite.—But it is of especial consequence, that we should hold it PRACTICALLY, not allowing the articles of religious faith to lie dormant in our minds, after we have once received them, or to float before our fancies as subjects of amusing speculation, but applying them daily and hourly to the improvement of our hearts and the regulation of our conduct. It is only, when thus applied, that truth has any value; nay, it is only when thus applied, that we can *hold* truth at all. For however firm may be our belief, and however lively our conceptions, when we come fresh from the contemplation of any religious subject, yet, if we do not combine our knowledge with habitual practice, the impression upon the understanding will become fainter and fainter, until at last it will appear more fleeting and unsubstantial than a passing meteor. If therefore Unitarians maintain, as one of their distinguishing principles, that the Father is the only proper object of religious worship, let them be careful, that they *devoutly worship the Father*. If they believe, that one of the principal objects of the mission of Jesus Christ, was to deliver his admirable precepts of morality, let them *obey* those precepts; that another great end of his coming was to set before mankind an example of perfect virtue, let them *imitate* that example; that the chief design of his death and resurrection was to establish the doctrine of a future state of retribution, let them *prepare* for that state of retribution; that a good life is the condition, upon which alone God will grant pardon and acceptance and eternal bliss, let them *lead* a good life. We well know, that a man may maintain these opinions most strenuously, that he may talk loudly and reason learnedly about their truth and beautiful simplicity, about their immediate and necessary influence in cherishing love to God and love to man, and yet may neglect to examine whether they have produced these excellent fruits in his own heart, and, while he is labouring with unwearied zeal to reform and enlighten others, may himself become a castaway. *Yates.*

HINTS ON EARLY EDUCATION

(Continued from page 157.)

RELIGIOUS INSTRUCTION AND RELIGIOUS HABITS.

Religious education has been so ably and so satisfactorily treated in several works already before the public,* that the Author would be unwilling, even were she competent, to offer a full or connected disquisition on the subject.—But as she could not entirely omit that which is the foundation of all good education, she has slightly touched upon some points, which from her own experience she conceives to be of particular importance.

"The spirit of true religion is diffusive, and therefore they that are actuated by it, as they wish the happiness of all, so they labour to set them in the right way that leads to it, and more especially will they do so, with respect to those whom the divine Providence has put under their *immediate* direction and conduct; whom the Father of spirits has committed to their care as so many talents, which he expects they should improve for his service and to his glory. Parents should remember that their children are designed to be citizens of another world, and therefore that their *principal* study must be how to fit them for the employs of that blessed state. The *instincts* of nature prompt parents to do good to their children, but *religion* exalts those instincts, gives them more noble tendencies, higher aims, and a diviner bias."†

It is the deeply rooted conviction, that in bringing up a child, we have to do with an immortal spirit, which can alone excite that strength of feeling, and depth of interest, essential to the performance of our highest duties toward him. That many well-meaning parents, who take it for granted, they are bringing up their families religiously, manifest so little earnestness in the cause; that religion is, in fact, made so secondary an object, must, in many cases, be attributed to the want of strong practical faith; to the want of a real and operative belief in the solemn and repeated declarations of Scripture, that the present world is but a state of probation, and that on the short time spent here, depends the everlasting condition of every individual.

Some parents, too, are deficient in the religious care and instruction of their children, from the false notion that it is divine grace alone which can change the heart; so they have little else to do than to sit still, and leave their children to the operation of that grace; supposing that with it all will be well, and that without it, whatever they can do, is to little purpose: whilst others fall into the contrary extreme; and confining their views to human efforts, often fail by imposing burthensome restraints, and rendering religious duties laborious and wearisome,—but there is a happy medium between these opposite errors.—The belief that God is pleased to work by means; that he has graciously promised to bless the faithful use of these means; that he has declared "as we sow, so also we shall reap;" that he has commanded us "to train up a child in the way he should go, and when he is old, he will not depart from it;" this belief shall stimulate to a dilligence, a constancy, and a fervency of spirit in the religious education of our children. At the same time, the sense of our own insufficiency,—the conviction, that although we may plant and water, it is God alone who can give the increase, will combine that moderation with our earnestness and activity—that calmness and quietness with our zeal, without which they will often prove ineffectual; and *should* lead us to implore the divine aid and blessing so graciously promised to those who ask.

It is not to be forgotten, that as religion is the most important, so also it is the most sacred of all subjects; and that although, from its importance, it *is* ever to be kept in view; yet, from its sacred character, it must not be made too common or familiar.

"True religion," (a late valuable writer remarks,) "may be compared to a plumb on the tree, covered with its bloom; men gather the plumb, and handle it, and turn and twist it about, till it is deprived of all its native bloom and beauty." We are in danger of doing this, if we impart religious instruction as a task, either to ourselves or our pupils: if we attempt to teach the sacred truths of Christianity, whilst we have little sense of their beauty, or of the savour that attends them; if we are in the habit of bringing forward religion without a corresponding feeling and reverence; if we can talk of it with the lips whilst the heart is little alive to the subject; and if we imperceptibly adopt a religious tone, because it prevails among those about us. By this mode of proceeding, we may encourage in those under our influence an outward profession of what is good; but we are not likely to foster that substantial and practical principle, which is the life of religion.

It is a very mistaken idea, and not the result of experience, that regular connected teaching is unnecessary on religious subjects. We have the divine command, "thou shalt teach them diligently." It is therefore our absolute duty to obey, and to enlighten the understandings of our children in religious truth, in proportion as they are able to receive it. But we are to enter upon this work, not as we would undertake the dry routine of a common lesson, but as a business in which we peculiarly need that "wisdom which cometh from above;" as a business that has to do with the heart more than the head; in which our chief endeavour should be to engage the inclination and affections of our pupils; a business of incalculable importance as regarding the most momentous interests of those, to whom we are bound by the tenderest ties. In the study of the Scriptures, it is not enough to read them as a letter, it should be our desire to imbibe ourselves, and to infuse by sympathy into the hearts of our children, a measure of that spirit which breathes throughout them. We would not, for example, give them the particulars of the life and death of the Lord Jesus, merely to be accurately learnt and remembered as any other subject of historical information; but it ought to be our object so to communicate this most interesting of all narratives, as to excite in their hearts a love and gratitude towards him, as their divine and compassionate Redeemer.

Although we would not lessen the value of other means of instruction, it is evident that the most important and purest source of religious knowledge, is, the simple, unprejudiced study of the Bible. If we take the Scriptures in their regular order, omitting only those parts which are above the comprehension of children, they will supply "that which is able to make them wise unto salvation:" every christian doctrine, every important precept will be presented in succession, and will afford the most favourable opportunity for useful observations and individual application; and these will be most likely to prove beneficial when they spring naturally from the subject before us, and from the lively feeling which it excites. Fenelon advises, that we should not only tell children that the Bible is interesting and delighful, but make them *feel* that it is so. We should endeavour to make them feel the deep interest of the narratives it contains, and the exquisite beauties with which it abounds. This cannot be accomplished if they read it as a task; an historical acquaintance with Scripture is, indeed, very desirable; but it is from a *taste* for, and an *interest* in the sacred writings, that the most important benefits are to be derived.

(*To be continued.*)

*Monroe's Pious Institution of Youth—Babington's Practical View of Christian Education—Doddrige's Sermon's on Education—and the works of Mrs. H. Trimmer, and Mrs. H. More, on the same subject.

† See Monroe's Pious Institutions of Youth—vol. i. pages 18, 19, and 33.

INTOLERANCE.

The following remarks are by a correspondent of the National Intelligenaer, on an article from the New-England Galaxy, published in that paper, relative to the excommunication of Mrs. Townsend, by Dr. Spring, of New-York.

GENTLEMEN:—At the risk of being classed among the "INFIDELS," where certain mild, gentle, considerate professors of Christianity, have placed you, I must beg permission to offer a few remarks on the case of Mrs. Townsend, as detailed in a late pamphlet published in New-York.

Mrs. Townsend, it appears, having doubts respecting the truth of a single article of belief, professed by the communicants of the church to which she belonged, wrote a letter to the Pastor, stating her dissent, and "*respectfully requesting a dissolution of her connexion with the Church, without a public trial.*" This request was denied; a Committee of Conference was sent to argue the point, who, finding her immoveable in her belief, a session was held, and the following resolution passed, viz:

"*Resolved, That Maria Townsend be excommunicated from this Church, and that the first* PUBLIC ANNUNCIATION OF THIS SENTENCE *be made the ensuing Lord's Day.*"

It is unnecessary to appeal to any man whose heart is not hardened into stone, by the influence of bigotry and fanaticism combined, in order to excite the keenest indignation at the stern and cruel disregard here employed towards the feelings of a respectable matron. I will venture to say that there is nothing in the history of the bitter and inflexible warfare of different sects, in the most ignorant and bigoted ages of the world, more strongly marked with every character of daring and reckless inhumanity, than this case, which is a disgrace to the age, and a double disgrace to the country in which we live.

It is at war with the mild spirit of religion; it is an outrage upon the feelings of humanity; it is a wanton and cruel sporting with the heart of one who belongs to a sex, which none but brutes and cowards would dare thus to assail; it is an attempt to coerce men and women into a belief, in a particular point of doctrine, by the fear of public reproach and denunciation.

And this happens, this is permitted, in a country where it is solemnly acknowledged, nay, asserted as one of the fundamental principles of the Constitution, that a difference in religious opinions, shall not subject either man, or woman, or child, to civil disability or clerical persecution! I should like to know what persecution is? If to drag a matron before the public, for the purpose of holding her up to the scorn and detestation of an assembled congregation, gathered together to hear the words of peace and good-will to all mankind—if to denounce her as an apostate from the true faith, and turn her adrift, as it were, with the mark of Cain upon her forehead, to be an object of horror to her brethren and sisters, with whom she has been accustomed to kneel at the foot-stool of God, to offer up her prayers to the Throne of Grace—to utter her thanks, to ask forgiveness for herself and all her enemies—if this is not persecution, nay, the keenest, the most heart-breaking persecution, I know not what persecution is. At this moment, and for the remainder of her life, this helpless matron is, and will so continue, an object of indiscribable horror to her most intimate associates; the ties which knit her to that circle, with whom she has been accustomed, perhaps from her infancy, to exchange the courtesies and good offices of friendly intimacy, are broken, most likely forever. She will be thrown upon the world anew, to form new connections with society, and when she meets any of her sister communicants of the church, that has thus flung her from its bosom, it will be their duty to pass her with an averted eye.

Is not this PERSECUTION? Is not the spirit which dictated this *Public Outrage* on the feeling and good name of a respectable matron, the same which presided at the stake of the martyrs, the *auto da fes*, of the Inquisition, restrained, indeed, from such bloody excesses, by the law, but still arriving at ends almost as cruel, through the circuitous wiles of a crafty church discipline? Does any one believe that, but for these restraints, the persecuting spirit that dictated this public exposure of a matron, for conscientiously dissenting from a particular point of faith, would have stopped short until it had persecuted her even unto death?

It is time, and high time, if it be not already too late, to put a stop to such open violations of the spirit of all those constitutions under which we live, to declare by a solemn act of the legislature, that no inhabitant of these United States, "by the blessing of God free and independent," forfeits his rights as a citizen by dissenting from any particular system of belief—his right to the protection of his person, his property, aye, and what is dearer than all these, of his REPUTATION, by entering or depart-

ing from the communion of any church, as his reason and conscience dictates. Let them stay with a Church as long as they please, and when they request a dismissal, let it not be accompanied by PUBLIC DISGRACE as if they had committed some horrible crime.

LIBERTY OF CONSCIENCE.

The same subject.

The National Advocate, after stating the circumstances of the exclusion of Mrs. Townsend from the church, proceeds to remark—

We heard a zealous churchman complain that the Unitarians were spreading themselves over this country in formidable numbers, and were gradually sapping the foundation of the Christian Religion. If such is God's intention, man cannot prevent it; but, we would ask, if measures like the foregoing will not drive persons to any church, rather than to one so unsocial and unnatural in its doctrine, so violent and intolerant in its measures?

Politics and religion have been considered as noble subjects, and an affinity has been drawn between them; they are essentially different; we denounce a politician when he deserts his principles or his party, because man must be bound by some rules in the social compact; but who shall dare, in the name of the Most High, to banish his brother from the Throne of Grace and Mercy? who shall presume to say in the name of the Lord God, come not into the presence of thy maker—fly to the desert—look not on the face of God, for thou art cursed as an infidel and unbeliever?

We deeply regret to hear such doctrines broached—to see such power exercised; it is foreign from true religion—it is foreign from universal charity and good will towards man; an awful responsibility rests on him who drives any person from the altar—any supplicant from the throne of mercy.

Christian Register.

BOSTON, FRIDAY, MAY 23, 1823.

TO THE PATRONS OF THE CHRISTIAN REGISTER.

In the Christian Philanthropist of May 13, the editor of that paper, in announcing his determination to relinquish the work, stated that it would hereafter be incorporated with the Christian Register. And in that part of the edition of the last number of the Register, which contained the address of Mr. Whitaker, and which was sent to the subscribers of the Philanthropist, there was a similar expression. From a statement received from a correspondent since the publication of the last number of the Register, as well as from the conversation of a number of friends, it is apprehended that a false impression has been made on the minds of many relative to the future plan and editorship of the Register. The editor of this paper, therefore, in order to put the subject at rest, feels it a duty which he owes himself, as well as his patrons, to state explicitly to all his subscribers, as he did in those copies of the last number which were sent to the patrons of the Christian Philanthropist, that the arrangement between Mr. Whitaker and himself has no connexion with, and will in no respect affect the future plan or character of the Register, and that no person but the subscriber will hereafter have any control over, or concern with the paper, either as proprietor or editor.

As the proprietor of the Philanthropist had determined, for reasons which he has already stated, to relinquish his paper, he obligingly proposed to the subscriber to use his influence to induce the patrons of his paper to transfer their patronage to the Christian Register. And as a convenient mode of making this paper known to the patrons of the Philanthropist, it was agreed to send to them the *fortieth* and *forty-first* numbers of the present volume, answering to the *fifty-first* and *fifty-second* numbers of the Philanthropist. In these *two numbers* it was also agreed that Mr. Whitaker should insert such communication or address to the patrons of his paper as he might deem expedient.

The Editor ef the Christian Register makes no pretensions to any claim on the patrons of the Philanthropist, on account of any arrangement between its Editor and himself; he nevertheless respectfully solicits their attention to the plan and character of the work, as they are exhibited in this specimen, and in the recommendations that have been given. It is intended that the spirit of the work shall be, as it is believed it has for the most part been heretofore, mild, conciliating and candid.

From the local situation of the paper, the Editor will always be able to obtain such aid from writers of the first talents and acquirements, as will ensure its respectability. As the Christian Register has heretofore been published at a very considerable expense, and is but just beginning to recover itself from the embarrassments occasioned by the feebleness of its early patronage, every degree of favour extended to it by the patrons of the "Philanthropist," or any other gentlemen who are friendly to its success, will be very gratefully received by the subscriber, and will add new force to the motives which already operate in inducing him to devote all his capacities and means to the great object of rendering this paper acceptable to its patrons, and in all respects a respectable and useful work.

DAVID REED.

P. S. We have not been able to get returns from those whom we have requested to become agents in the towns named in our last. We shall be truly grateful to any gentleman that feels interested for the circulation of the Register, who will receive and forward to us by mail, the names of any who are disposed to patronize the work.

A Southern Travellers' Journal.

In the "extract from the Journal of a Southern Traveller in New-England," published in the last num- of the Recorder, the writer, speaking of Mr. Stuart's book on the Trinity, says, "Professor Stuart's work has not yet been answered, and probably the attempt will not be made by any Unitarian." Had we not repeatedly heard the same boasting remark in conversation, we should have been more astonished to see it in print. But even now we cannot but look with surprize on the fact, that any man who values his reputation in the community should publicly assert that Professor Stuart's work has had no reply. Has not the writer read the triumphant reply to this work that was published in the Christian Disciple? This was not, indeed, a reply in detail to the arguments of Professor Stuart, in particular. It took more general ground, so that whilst it was a masterly and most convincing reply to Professor Stuart, it was at the same time an equally unanswerable reply to all other writers on the subject.

Although the subject could not, in our opinion, have been more completely put at rest than it was by the reply to which we allude, yet, for the sake of taking away all shadow of pretence that the book has not been answered, we would respectfully, and with much deference, suggest the expediency of a republication of this reply, with such additions and such accommodations to the particular form of Professor Stuart's argument as might be found necessery and convenient, and accompanied also by the author's name. We know not but this would be considered as paying an improper and unnecessary respect to unreasonable prejudices, and obstinate quibbling; yet it seems to us that something at least would be gained by this course.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. XIII.

Mr. Ellerton, of whom I spoke in the last chapter, was another added to the number of the "excellent of the earth," whom it had been my privelege to know. Some of the peculiarities of his religious faith, and those in pretty important particulars, were widely different, I had reason to think, from those of any other good man I had met with. He did not believe in a tri-personal Deity; and this was a sort of unbelief which I, like ten thousand others, looked upon with a vague sort of horror, I knew not whence nor why. For a long time, therefore, I could not believe that he was really so good a christian as he seemed to be; and when it was impossible to doubt this, my next conclusion very naturally was, that trinitarianism, though the truth, yet could not be essential to the christian, for here was a christian without it. This discovery did a great deal to set me a thinking and enlarge my views. But its best and happiest consequence was, to confirm me in my persuasion, that the great practical and vital principles of our religion are common to all believers.—— From this persuasion I have never wavered.—Experience has every year confirmed it; and it is still one of the most comforting convictions of my heart. I look forward with the most delightful anticipations to the day, when, I hope, to join in one communion the souls of those many good men, whom I have honoured and loved here, but from whose fellowship I have been shut out, by the miserable bars which prejudice and pride have put up amid the churches on earth.

But another important consequence was, that, not finding Arianism the monstrous thing I had imagined it, but, on the contrary, consistent with every christian grace, I was led to look upon it with complacency. I felt ashamed of the prejudice I had suffered myself to entertain. I felt mortified and humbled that I should have permitted myself to gather from the wholesale censures of books, and the sweeping sneers of conversation, an inimical impression against the holders of an opinion of which I knew nothing. This was the precise fact. I did know nothing, absolutely nothing, about them. I had examined other opinions, but not this. To this I had never turned my attention, had never asked a question about it, but had gone on in the way my father taught me, taking it for granted that I was right, and not so much as troubled with a suggestion that it was possible I was wrong. I recollect perfectly well the first time the thought occurred to me. It was when I had become well acquainted with Mr. Ellerton's character, and had been striving in vain to reconcile it with his anti-christian creed. The question seemed to be asked me, how do you know it *is* anti-christian? I felt at once that I did not know, for I never had inquired. I cannot describe the sensation which passed over me, as this thought flashed through my mind. A cold thrill went through my frame, a tumult of thoughts crowded and agitated my mind. I soon felt that it was my duty to inquire, and know that whereof I would affirm; and in great anxiety of mind, and earnest supplication for heavenly guidance, I at once entered upon the investigation.

The first discovery I made, was one, which has been made by multitudes besides, but which filled me with inexpressible surprise. It was, that I was not, and never had been a trinitarian. When I came to see the definitions and explanations of the doctrine, and compared them with the state of my own mind, I found that I had used its language, but had never adopted its meaning. I had fallen into its use, just as I had fallen into the common language of men about the rising and setting of the sun—not because I believed what the words literally imply, but because it was the phraseology in common use where I lived. Trinitarian doxologies I had employed,—because I had always heard them from childhood; but I found that I never had affixed to them trinitarian notions. I found that I never had worshipped any being, but the Father of Jesus Christ, and that all my religious feelings were grounded on the supposition of his single divinity.

So then, I thought to myself, I have been guilty of contemning and denouncing a sentiment, which all the time I ignorantly held; and of thoughtlessly using language which implied a faith different from my actual opinion. This discovery humbled me to the dust. I could scarcely bear the burden of shame and reproach which my conscience heaped upon me. I have since found that this thoughtlessness is by no means uncommon. Inexcusable as it is, yet many have I known in precisely the same situation with myself. Indeed I have reason to believe that the large majority of those educated in the orthodox faith, are no more truly orthodox than I was, though they imagine themselves to be so; and I have accordingly found that when they allow themselves to look fairly into the matter, they discover themselves to have been in fact Unitarians all their lives without knowing it.

Had I been acquainted with this fact at the time of which I speak, it would have saved me much unhappiness. As it was, I had a long and painful labour to go through, in ascertaining whether my language or my opinions were the truth of revelation on this subject. The one or the other must necessarily be rejected as wrong. For two years I pursued the inquiry with all the anxiety and impartiality of a conscientious mind. It would take too much room to detail the progress of my experience at this time. Suffice it to say, that I obtained complete satisfaction at last, and have been ever since happy in the simplicity and consistency of my unitarian belief. I have known many pass through the same process, with an equally happy result; and many, I may add, with a result still more happy, because their minds were relieved by it from the distressing burden of other ungenerous doctrines, which had preyed upon their spirits and disquieted their lives, but from whose bondage I had been redeemed some time earlier. I cannot but remark here, how much is effected by the light of a good conversation. I was set on thinking and won to the knowledge of the truth, by observing one man's christian deportment. It would be well if christians were generally aware that they can produce no so powerful argument in their favour, as a holy life. Thousands will understand it and be convinced by it, whom no reasoning, though it was demonstrative, would at all effect. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

For the Christian Register.

MR. REED,—I concur with you in opinion that the subject of *Domestic Missions* is inexhaustible. Judicious essays upon it cannot, I apprehend, be unwelcome to your readers, or to the religious public. It occupies the minds of large portions of the community, of friends and opposers. It is a theme of great importance. To a political economist, and a christian, it is equally interesting. Let it be seriously and candidly considered. I shall confine myself to *Domestic* missions. Of the OBLIGATION to promote *Foreign* missions, I have doubts; but I have none whatever of the duty of encouraging, extensively and liberally, the diffusion of the Bible, and preaching, in our own land. I beg a hearing then on this subject.

In the first place, let nothing be given from sectarian motives, to raise the credit of party, or to avoid the censures of opponents for not giving. Such donations would be drawn by fear or vain glory; and both are anti-christian. Obey the scriptures, follow the dictates of conscience, and be fearless of reproach. Let it be manifest that we act from a high regard to duty, from an enlarged sense of christian obligation—that our objections, when made, are sound and consistent; that our practice is serious, enlightened, and zealous.

In the second place, let us not do ourselves injustice. It is sometimes said, Unitarians are lukewarm, frigid, unconcerned. That there is no cause in individual cases for such self accusations, I do not say. It is certain however, that much error of opinion exists on this subject. We are not noisy, obtrusive—do not compass sea and land. Our religion is not so glaring, our efforts are not so visible; there is not so much of the external in our piety—we are not so sectarian. This is all true. What then?—I answer it is not the nature of the doctrines we profess, to be such. Our faith appeals less to the passions than to the reason. It is calm, unobtrusive, rational. It addresses the judgment, the intellectual faculties, and reaches the heart through the intellect.

But, Sir, though we should not give to this object, from bad motives, we ought not to refuse giving altogether;—we cannot as christians, consistently refuse our aid, to the laudable object of the moral and religious improvement of our countrymen. God gives success to our labours and our enterprises, to enable us to diffuse what we are permitted to acquire. We are to be His stewards, and the almoners to the destitute. Having property, we *must* fulfil the obligation it enforces. He permits us to use our judgment in reference to the objects which solicit our patronage: He, in some measure, allows us to judge of the extent to which we should go, in our benefactions. But he will require of us faithfulness, disinterested judgment, and appropriations according to our means.

S. A.

For the Christian Register.

EVANGELICAL MISSIONARY SOCIETY.

MR. REED.—Some days since I received a Circular, with an Address, by the Trustees of the Evangelical Missionary Society. Friends of rational christianity and domestic missions are urged, by many cogent arguments and appeals, to add to the funds of this useful institution. In the religious society, to which I belong, several gentlemen are resolved on forming an auxiliary society, to be composed of every male youth and adult, if possible; the subscriptions to be from fifty cents to five dollars per annum. I am informed that the ladies of this congregation also intend forming a Female Auxiliary Society, to include all the ladies, whose subscriptions will be fifty cents, &c. I recommend to all religious societies in the city, of Unitarian sentiments, to form similar auxiliaries. In this way, individuals will tax themselves moderately, and only according to their means, and the aggregates of these small donations will be large receipts into the Treasury of this Missionary Society. *Benjamin Guild, Esq.* State-street is the Treasurer.

SOCIETY MEETING.

The Society for promoting Christian Knowledge, Piety, and Charity, will hold their Anniversary Meeting at the vestry of the church in Chauncy place, on Tuesday before the election, 27th inst. at half past 3 o'clock, for the choice of officers and other business. The religious services of the Society will commence at the above named place at half past 4 in the afternoon of the same day, when a sermon will be preached by the Rev. Henry Ware, of Boston, and a collection taken in aid of the objects of the institution.

This society has already done much good in the publication and distribution of valuable religious tracts; it was founded and long cherished by some of the best men in the community; it will presently have a respectable fund for the promotion of its objects, and the friends of religious knowledge it is hoped will give their general and punctual attendance.

[*Communicated.*

RELIGIOUS MEETINGS.

The following public discourses will be delivered on Election week.

On the afternoon of Tuesday, the 27th inst. at half past 4 o'clock, a discourse before the *Society for promoting Christian Knowledge, Piety and Charity*, at the church in Chauncy-place, by Rev. HENRY WARE, of this city.

On Tuesday evening, a Sermon at the Rev. Mr. Sharp's church, before the *Evangelical Tract Society*, by Rev. Gustavus F. Davis, of South Reading.

On Tuesday evening, a Sermon at the Old South, before the *Massachusetts Missionary Society*, by Rev. Dr. Codman, of Dorchester.

On Wednesday morning, at 9 o'clock, the *Introductory* Sermon, before the *Baptist Missionary Society*, of Massachusetts, at the Rev. Mr. Wayland's church.—Also on Wednesday morning at 9 o'clock, a Sermon at the Park-street church, by Rev. Samuel Gile, of Milton, before the *Massachusetts Society for promoting Christian Knowledge*.

On Wednesday, at 12 o'clock, at the Old South church, the *Annual Election Sermon*, by Rev. Dr. Thayer, of Lancaster.

On Wednesday evening, at the Rev. Mr. Wayland's church, the Annual Sermon before the *Baptist Missionary Society of Massachusetts*, by Rev. Abiel Fisher, of Framingham.

On Wednesday evening, at the Old South church, the *Report* of the New-England Tract Society will be read. It is expected that several addresses will be made on the occasion.

On Thursday, at 11 o'clock, a Sermon at the Brattle-street church, before the *Convention of Congregational Ministers of Massachusetts*, by Rev. Dr. Woods, of Andover.

On Friday, at 4 o'clock, P. M. a Sermon at the church in Chauncy-place, before the *Society for the Suppression of Intemperance*, by Rev. Henry Ware, of this city.

SOCIETY MEETINGS.

The following Society Meetings will be held during the coming week, at the times and places here mentioned, viz:

On Monday, 26th inst. the annual meeting of the *Massachusetts Congregational Charitable Society*, at the vestry in Chauncy-place church.

On Tuesday, a Statute Meeting of the *American Academy of Arts and Sciences*, at the Academy's room in the Athanæum, Pearl-street.

On Tuesday, at 10 o'clock, A. M. at the vestry in Park-street church, the annual Meeting of the *Massachusetts Missionary Society*.

On Tuesday, at half past 3 o'clock, P. M. a meeting of the Society for promoting *Christian Knowledge, Piety and Charity*, at the vestry of the church in Chauncy-place.

On Wednesday morning, the annual meeting of the *Convention of Colleges*, at the new Court House, School-street.

On Wednesday, at half past 8 o'clock, the annual meeting of the *Ministerial Conference*, at the vestry of Dr. Channing's church, in Berry-street.

On Wednesday, at 11 o'clock, the annual meeting of the *New-England Tract Society*, at the vestry in Park-street church.

On Wednesday, at 11 o'clock, the Trustees of the *Baptist Education Fund*, at Mr. Wayland's church. At the same place at 12 o'clock, the annual meeting of the *Massachusetts Baptist Charitable Society, for the relief of widows and children of deceased Baptist Ministers.*

On Wednesday, the *Massachusetts Medical Society*, at the Medical College in Mason-street.

On Wednesday, at 5 o'clock, P. M. the annual meeting of the *Massachusetts Convention of Congregational Ministers*, in the new Court House in School-street.*

* For a knowledge of some of the proceedings of this body of ministers, the two last years, our readers are referred to the Christian Register for May 31. 1822. Vol. I. p. 166.

On Thursday, P. M. at the Hall of the Massachusetts Bank, the annual meeting of the Society for propagating the gospel among the Indians, and others in North America.

Rev. Lewis Way has undertaken a journey to the shores of the Mediterranean, under the patronage of the London Jews Society, to collect information respecting the state of the Jews, and to circulate bibles, testaments and tracts.

Massachusetts Baptist Missionary Society.—The Rev. Thomas Paul. of Boston, has been appointed on a mission to Hayti, and is to embark soon for Port-au-Prince. He receives a mission of six months, to ascertain whether success may be expected—and if his hopes are realized, he will be permanently employed. The Catholic religion is that of the government, but by the constitution, other religious denominations are tolerated. The Methodist missionaries heretofore sent there, or more directly their converts, have been persecuted with extreme severity.—*Recorder.*

GENERAL INTELLIGENCE.

By a statement of a Roxbury Farmer, in the Advertiser of to-day, it appears that, notwithstanding the unfavourable and retarding influence of the late cold weather, on vegetation, the season is on the whole about as forward as our seasons usually are on an average, and that the prospect for most kinds of produce, and particularly for grass, is more favourable than usual. He gives, as he generally does in these interesting communications, a schedule of the progress of vegetation for a number of years past. He is guided in his estimate by the time of the flowering of different trees and shrubs. In this instance he gives the C herry, the Pear, the Apple and the Lilac.

Referring to this schedule, he very pertinently observes:

This will enable the curious to make useful remarks—and it will convince all, that however different the weather, and the progress of vegetation, we have a superintending Providence above us all, who regulates *all seasons* in *mercy*, and compensates by the heat, or moisture, at *one* moment, all that may be deficient in *another*.

A Frenchman by the name of Louis Dubosque was detected on the night of Wednesday the 14th, at about 11 o'clock, in the office of Mr. Samuel Dana, money broker, in Congress street, having entered by false keys. He was secured and committed to prison. He had about him a number of keys of curious construction, one of which would open a variety of locks. The man appears to be about forty years of age, was very well dressed, and is said to have been an officer of some rank in Buonaparte's Body Guards.

A man by the name of Lloyd, recently from some part of New-Yerk state, was knocked down on the Hill, on Monday night, and though medical aid was afforded, he died on the following morning. Another warning to the sons of folly; and another forcible remembrancer of the foul stain that continues to rest on the reputation of our city, in suffering that sink of pollution, and unspeakable disgrace to a civilized and christian community, to remain.

Two men by the name of Parker have been apprehended, and committed to prison, and will be put on trial to answer for the deed.

A machine for removing the sick has been invented by Mr. John C. Jenckes, of Providence, R. I. A committee of the Association of Mechanics and Manufacturers of that town have examined the machine. and expressed a favourable opinion of its utility in a sick room.

From the Boston Gazette.

I am glad to notice that in two or three late papers, the public attention has been directed towards the great deficiencies in numbering our dwelling and ware houses; and I hope, that they will be remedied under the administration of our present efficient Mayor and Aldermen. We can, however, never have a uniform or convenient system, as long as "*Rows*" and "*Buildings*" are permitted to interrupt the regular succession of numbers in our streets; and I beg leave to enter my protest against this custom, which, I believe, is peculiar to Boston.—Why should strangers be puzzled by "South Rows," "North Rows," "West Rows," "Marlboro' Rows," "Province House Rows," and "Cornhill Squares?" or be disappointed, when they expect to find something uncommonly magnificent, when they hear of "Phillips' Buildings," "Parkman's Buildings," or "Hinckley's Buildings?"

PUBLIC CONVENIENCE.

PRISON LIMITS.

The new Law regulating the Prison Limits, took effect on Thursday last: and the prison yard of this city is circumscribed to the exterior boundary of Ward No. 5. All prisoners in the city, are confined in the new City Prison, and the Municipal Courts are now regularly held there, By the new law, all persons imprisoned on execution for debt, who shall not, within 120 days from the passing of the act, [Feb. 10, 1823] if then in prison, or within 90 days from their commitment, be discharged from such imprisonment, agreeably to the provisions of the Poor Prisoner's Oath act, shall be forthwith put in close confinement, and continue in such confinement until discharged therefrom by the payment of all executions on which such persons may stand committed in close confinement, or otherwise discharged by due course of law. In all bonds given for containing a prisoner within the limits, a condition is inserted, that at the expiration of ninety days from the day of his commitment, he shall surrender himself at the goal house, for the purpose of being committed to close confinement. *Cent.*

NORFOLK, MAY 16.

The United States' frigate Congress, Capt. Biddle, sailed yesterday from this port, for the Delaware, to take on board Messrs. Nelson and Rodney, Ministers from our government, the former to Spain, the latter to Buenos Ayres, but the wind springing up from the eastward, she came to anchor in Hampton Roads.

Another Victim!

It was but last week we had to notice a most shocking and desperate outrage, perpetrated by some of the black demons who infest the swamps, in the southern section of Norfolk county, in the murder of Mr. William Walker, at the Great Bridge; and already we are called upon to announce an occurrence of equally horrible import, which has since taken place at Black Water, in Princess Anne county, (about eight miles from the Great Bridge.)

We learn that on Thursday evening last, captain John W. Haynes, a respectable inhabitant of Black Water, while sitting at supper with his family was fired at through a window and mortally wounded—a ball and several buck shot having penetrated his breast. This daring and barbarous act is supposed to have been perpetrated by one of his own negroes, several of whom had eloped from him, under an apprehension that as he was on the eve of removing to the western country, he would compel them to go along with him.

Capt. Haynes still survived on the succeeding evening, when we last heard from him, bui without the least possibility of recovery. *Herald.*

Medical Graduates.—At the recent commencement at Baltimore, sixty-two young gentlemen received the degree of Doctor of Medicine, and at Philadelphia, the same degree was conferred on one hundred and one gentlemen.

Factory Burnt.—The woollen factory owned by Thomas Milner, near Norwich, in Chenango county, was destroyed by fire, on the first of May. The loss estimated at $4000—nothing insured.

A donation of $5000 has lately been made to Yale College, by Mr. S. CLARKE, of Connecticut. This is said to be the largest sum ever given to that institution.

Counterfeit one dollar bills of the Geneva Bank have appeared in Albany. They are payable to H. Bogert—dated July 1st, 1821—letter A. Engraved by Reed. Very clumsily done, and easily detected by those acquainted with the genuine bills. *Pal.*

FOREIGN.

Late and highly Important Intelligence from Europe.

The packet ship Leeds, Capt. Stoddard, has arrived at New-York, from Liverpool, bringing French and Spanish accounts to the 20th, and London to the 22d April.

COMMENCEMENT OF HOSTILITIES.

The French army passed the Bidassoa on the 7th of April. On the preceding day, a part of the French troops were, for the first time, engaged with a small corps of French, and Italian refugees, who had taken up arms in the cause of the Spaniards.

The Bayonne papers received in England, to April 13, state that three battalions of the garrison of St. Sebastian, on the 9th, advanced a considerable distance from the place, when they met the French, and exchanged a few shot, but finding themselves greatly inferior in number, they fell back to the town; where a flag of truce soon appeared, and in the name of the Duke of Angouleme summoned the place to surrender for Ferdinand 7th. The governor replied he would not surrender the place without an order from Ferdinand. The flag retired, and a fire was commenced on the French troops—60 were killed or taken prisoners, and 500 wounded or taken prisoners. The French prisoners taken, were put on board a French brig in the port. The town was deserted by the inhabitants.

A letter from Paris, states the French army in Spain goes on but slowly—they had experienced two defeats before St. Sebastian and Pampeluna.—The constitutionalists, it is said fight with desperation not expected by the French.—The letter says, "the events in Spain appear very doubtful—more money and more men will be wanted." Every private account from the frontier concurred in opinion that the affair of St. Sebastian was very serious, and the hospitals were fiull of French soldiers.

In Paris, on Friday afternoon, the Rentes fell more than two per cent. in conecquence of a rumour having gained great credit there that the French army of legislators had received another savere check not inferior to the one which they had previously experienced at St. Sebastian.

A Madrid article contains the details of the Royalists in Valencia, with the loss of 1000 killed and prisoners.

The Duke d'Angouleme issued the following proclamation and order of the day previous to the French army entering Spain.

TELEGRAPHIC DESPATCH.

PARIS, APRIL 20.

"The port and citadel of Guetaria have been taken by our troops. Two hundred men, among whom were two colonels, and ten other officers, have been taken, together with five pieces of cannon, and provisions.

"It is said that the enemy have abandoned Burgos since the 14th. Every where, the French army meets with the best reception."

From Bayonne, April 17.

The Major General to His Excellency the Minister at War.

"Our advanced posts have entered Vittoria and Bilboa."

TELEGRAPHIC DESPATCH:

The Major General to his Excellency the Minister at War.

"There is nothing new from the army. The troops are in full march.

"The army of Perpignan, which awaits the arrival of the Duke of Angouleme on the Ebro, will be in movement from the 20th to the 22d inst.

"In a few days our 100,000 men will be in a line. Then the decisive blow will be struck.

"Pampeluna and St. Sebastian are invested; but they have not been attacked, and all the rumours which have been in circulation on this point are absurd and ridiculous.

"Insurrections multiply in the interior of Spain."

The French troops, on entering Spain, took with them nine days' provisions; each soldier carried his own share, and the troops loudly complained of this burden.

Flying columns of guerillas move about between the Pyrenees and the Ebro. They hover round the French, harass them, and leave them nothing to eat.

It is stated by a respectable gentleman from Cadiz, that the most determined spirit prevailed, and the most rancourous hostility towards the French name and nation. Not the most distant idea was harboured of submission—all ranks are united in the most determined resolution to resist to the last extremity. The *Contribandistas*, or smugglers, amounting to 50,000 men, all well mounted and armed, are as unanimous as the rest; they are men of great courage and intrepidity.

LONDON, APRIL 21.

Extract of a letter from Paris, dated Saturday evening:—"The French frigate La Guerriere has been taken almost in sight of Brest, by two armed vessels, bearing Spanish colours, one of which was a brig carrying 15 or 20 guns.

The following is also an extract from another private letter, dated Paris, April 18:—"All the letters from Bordeaux and Havre express the greatest alarm, with respect to the vessels which they expect from day to day. A letter from Bayonne, of the 12th inst. announces the capture by a Spanish corsair, of a ship laden with grain, which was carried into St. Sebastian. A Spanish ship of war is placed below the river.

A letter from Paris states it was reported that Mina had invaded the French territory, and was at Foix.

The Duke d' Angouleme is said to have made a narrow escape from death before St. Sebastian.

The French Government, it is stated, acting on the principle that France is not at war with the Spanish sovereigns and nation, but only with a faction, will not grant any letters of marque, nor permit any privateers to be fitted out.

The French Police at Paris had seized all walking sticks containing swords, daggers, &c. and forbid the sale of them.

All the Constutional Spaniards in France are ordered to leave the Kingdom.

An Embargo was laid on all vessels in French ports, laden with grain for Spain.

A private letter states, that Sir Charles Stuart, the British Minister at Paris, has had high words with Mensieur Chateaubriand, and it was rumoured that the English minister had demanded his passports.

ENGLAND.

In the British Parliament, April 14, the promised statements were made relatiue to the diplomatic proceedings with the Foreign Powers. After giving a history of the negociations, and the unavailing attempts to preserve peace, Mr. Canning communicated a copy of his last despatch to be communicated to the French government. This despatch states—

"That England does not expect France to establish a military occupation of Spain, nor to force the King to any measures derogatory to his crown, or to his existing relations with other Powers.

"That she expects the dominions of Portugal will be respected.

"That she expects no attempt will be made by France to bring under her dominion, any of the American Provinces which have thrown off their allegiance to Spain.

"That a frank explanation upon these points was necessary, in order that England might maintain a strict neutrality."

Mr. Canning then stated, that assurances had been received that no intention had existed in France of attacking Portugal.

He further stated, that no hope had ever been held out to Spain, that England would pursue any other course than a strict neutrality, which she was still resolved upon. He concluded by expressing a hope that Spain would come off triumphant.

On the 21st of March, the mountain of Vesuvius, and the neighbouring mountains, were covered with snow. The cold had been extraordinary. In the city of Aquila there fell so much snow in 36 hours, that the roofs of five churches were broken in.

A great fire had taken place at Constantinople; Galata, Pela, and all the quarters inhabited by the Christians, including the immense ware-houses of the Franks, which were called the Treasure of the East, were a prey to an ocean of flames. A great number of Christians, of all sects, were cruelly massacred by the Janissaries, and the Mussulman populace.

Pyrennean Mountains.

As these mountains are about becoming once more the seat of European war, the following short description of them may not be uninteresting to the reader:—This prodigious range of mountains extends from the Atlantic to the Mediterranean, a distance of two hundred miles, and many parts of them are one hundred miles in width. The roads or passes are four in number. The first and greatest is that which Joseph Bonaparte took on his route from Bayonne to Madrid. This road, for about 22 leagues, lies through the Pyrennees. The second pass is from Perpignan to Barcelona, a distance of 50 miles through the mountains, where in many places one hundred armed peasants may arrest the march of an army, and where neither houses, provisions nor accommodations can be found. The third pass leads from Bayonne to Pampeluna, the capital of Navarre; this difficult defile is only passable between the months of May and October. The fourth road is that which leads from Terbes, in Bigoree, to Sarragossa. It is a tract merely pervious to muleteers during the summer, but in winter the wolves and snows render it totally impassible.

"There are nearly sixty other narrow passes, called openings, most of which are rugged, intricate, and hardly passable for laden beasts, and even those are frequently blocked up with snow."

It is reported that the Congress of Mexico have decreed that the Ex-Emperor Iturbide should be banished to Italy, and that he should be allowed a pension of $20,000 per annum.

INSTLLATION.

On Thursday last REV. STEPHEN BAILEY was invested with the pastoral charge of the North Congregational church and society in this town—very much to the satisfaction of the people there worshiping.—The introductory prayer by Rev. Mr. Cogswell of Yarmouth. Sermon from Mathew 29. 20, and installing prayer, by Rev. Mr. Pratt of Barnstable. Charge by Rev. Mr. Fish of Marshpee. Right Hand of Fellowship by Rev. S. F. Swift of Nantucket. Concluding prayer by Rev. Mr. Fish. *Nantucket Inq.*

MARRIED,

In this city, Mr Isaac. F Rowe, to Miss Sarah Fessenden.

In Beverly, by Rev. Dr. Abbot, Mr. Sands Stanley to Miss Rebecca Thessel.

In Salem, Mr. Josiah Dodge to Miss Eunice Woodward.—Mr. Elisha F. Bunker, of Boston, to Miss Eliza Ring.—Mr. James Collins, of Gloucester, to Miss Jane Stevens.

DIED,

In this city, Mr. Joseph Callender, aged 60.—Mr. George Jackson, aged 45.—Mrs. Elizabeth, wife of Mr. Tilly Whitcomb, aged 42.—Adeline, aged 6, youngest daughter of Capt. Charles Smith.—Capt. John A. Dunn, aged 78.—Mr. Ebenezer Somerby, aged 32.

In Salem, Mrs. Catherine Pickman, wife of Hon. Dudley L. Pickman, aged 38.

In Philadelphia, Mr. George Marker, a native of Germany, aged 100 years.

In Durham, N. H. Mrs. Abigail Roberts, aged 104 years.

In Otisfield, Me. Mr. Edward Scribner, aged 102.

In Natches, Ira Drew, printer, aged 35, formerly of Boston.

Lately in England, aged 69, the Rev. Richard Rolhan, M. A. F. R. S. A. L. S. &c.—Rector of Hemingby, in the county of Lincoln, author of Flora Cantabriginsis, and editor of several parts of the Works of Tacitus.

In Frankfort, Me. Mrs. Lydia, consort of Capt. Nehemiah Rich.

In Wethersfield, Con. Rev. David Parsons, D. D. of Amherst, Mass. aged 74 years.

In Scarborough, Mr. Robert McLaughlin, aged 71.

In Gloucestes, Mrs. Susan Rowe, wife of Capt. Johd Rowe, aged 27.

In Orange, Mass. on the 15th inst. Mr. Sherebiah Baker, aged 75 years. Printers in Massachusetts, Vermont, New-York, and South Carolina, are requested to insert this.

In North-Bridgewater, Capt. Zebedee Snell, aged 87

Patent Elastic Spring Sofas and Chairs.

THE advantages to be derived from this class of Sofas and Chairs over the ordinary kind has been the result of unwearied labour by the patentee. He has at length realized his most sanguine expectations, and by his permission the subscriber now offers them for sale, at his Upholstery Ware-room; where may be had, Mattresses and Cushions of every kind, made upon the same principles. It is a fact attested by many certificates which he now has in his possession from those that have tried and proved their real utility, that a person will ride quite as easy on a cushion of this kind applied even to a waggon, as they will in a carriage suspended on the best springs. He guarantees they shall continue to retain their original shape and elastcity. Also—Patent Easy Chairs for the sick, the infirm, and convalescent. Drawing-room and Parlour Curtains. Plain Venetian Blinds made at short notice. Together with a general assortment of Upholstery, Cabinet Furniture, &c.

WILLIAM HANCOCK,
may 23 No. 11 1-2 Orange-st. Boston.

JUST published by O. EVERETT, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By JARED SPARKS. No. II. April, 1823.

Contents.

Archdeacon Blackburne, Biographical Notice—On Confessions of Faith.—Bishop Hoadly, Biographical Notice—Dedication to the Pope—On the Nature of the Kingdom of Christ—On Divisions among Christians.

Three Important Questions Answered.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition.

HINTS ON EARLY EDUCATION.

FOR sale at this office, 62 cts. in boards, *Hints on Early Education*, by an English Lady. April 2

HYMN BOOKS.

FOR SALE at this office, The Andover Selection of Hymns and Psalms, for Social and Private Worship. March 21

BOARDERS WANTED.

A RESPECTABLE private family, in a pleasant and healthy situation, about six miles from t city, proposes to receive a few genteel boarders.—Inquire at this office. May 16

POTERY.

FOR THE CHRISTIAN REGISTER.

SUN-RISING IN MAY.

THE Sun is now rising—
How charming the scene!
Creation rejoicing,
In mantles of green!
See the wonderful orb
Ascend from the deep,
And launch into air,
While multitudes sleep!

O indolent creatures!
What pleasures they lose,
By wasting their moments
In needless repose!
If a ship built for mischief,
And call'd *seventy-four*,
Is launch'd in the morning
By six or before—
How many who seldom,
If ever, had seen
The launching call'd SUN-RISE
Now flock to the green!
Or if notice be given,
That a splendid balloon
Will early ascend,
The crowds are as soon!

But ships and balloons,
With their pompous displays,
Are *nothing*, compared
With the SOURCE of our days;—
The FOUNTAIN of light,
Of heat and of health—
DISPENSER of life,
Of pleasure and wealth;
Majestic, benignant,
Sublime and refulgent—
Yet only a *ray*
From the FATHER indulgent!

What then is the MAKER,
The LORD of creation,
The world's BENEFACTOR!
The GOD of salvation!

May, 1823. RAPHAEL.

Miscellany.

ADVENTURES OF A BIBLE.

[Continued from page 156.]

On board our vessel was a man who, if no one had ever spoken of religion in his presence, would never have spoken of it himself; but who thought himself capable of talking upon all subjects; and was always ready, if any one should begin, to display his knowledge of the gospel. His name was Raddin. One day as Mr. Stanley, or as he was called on ship-board, George, was setting with Harry, and conversing on subjects of a serious kind, this man joined them; and entering easily into the conversation, his company was not thought unwelcome. They exchanged sentiments for a few minutes, without any disagreement; but another man coming up to them, whose name was Trover, and whose disposition and character were debased by some of the worst vices, Raddin was anxious at the same time not to lose the esteem of George, whom he began highly to respect, and to keep in with Trover, whose good opinion he thought might, at some future day, be useful to him.—"You bear too hard upon poor human nature," said Raddin, in reply to a remark which George had made upon the nature of repentance. "I think that a man should repent when he has done wrong; but if we make repentance, or any other duty, to mean too much, we shall make it as bad for poor mortals as it would be to tell them to fly, without at the same time giving them wings." "I require nothing of poor mortals," said George. "I say nothing but what the law of God requires of them; which is, not to fly, but to *walk*, and to *run* in the ways of virtue and religion; and I know not how a man who has broken any law of God can do either unless he actually *reforms*." "But if a man is sincerely sorry for his sins, and asks God to forgive him, does he not repent?" said Raddin. "Godly sorrow," replied George, "by which I understand sincere sorrow, arising from a conviction of having broken God's laws, and exposed ourselves to his displeasure, we are told *leadeth* to repentance,* but not that it is repentance. If a man have no other evidence that he has repented, than that he has been sorry for his sins, and has asked the pardon of God, I should fear that he has not obeyed the command. I have often read in books, which were written by men who know much more of these things than I do, that the meaning of the word repentance, as it is used in the gospel, is *reformation*; and that no one can say, in the gospel sense of it, that he has repented of any vice till he has forsaken it, and is reformed. And I am sure that the words of St. Paul, which I just now mentioned, agree to this, *godly sorrow* WORKETH *repentance, or reformation.*" "I pretend to no learning," said Raddin; "but I know human nature, and I know that there are not many who can boast of such repentance; nor do I believe that the word of God requires what man cannot do." "Nor do I," said George; "but surely it is not impossible for a man to forsake a sin; and if he is *sincerely* sorry for it, as you have said that he must be to repent, he must be sincerely desirous of avoiding it for the future; and if this desire be sincere, he must and will *endeavour* to do it; and if he ceases to endeavour to reform, I think he cannot very sincerely desire it. Upon the principles of human nature therefore, as plainly as of the scriptures, sincere sorrow leads to reformation; and as long as it lasts, is adapted to produce it.—What! if a man has professed to be sincerely sorry that he was a drunkard, or a thief, or a liar, or that he had lived in impurity, and has returned to all his vices, is it said that he has repented?" Trover coloured with indignation at these words. He thought that they were designed as a reflection upon himself. But it was conscience which smote him. Raddin saw his confusion, and immediately said, "Many a man has some vices, and with them some of the best virtues. I have known men almost as bad as you have described, who could be faithful to a friend, and who had an open hand for every one in distress. Besides, one may go on for a long while in an irregular course, and when he has sown his wild oats, become exemplary in all the duties of life." "I remember," said Harry, "that one of the old sects of philosophers described the path of a man's life by the letter Y, or something like it. The time from infancy to the age of discretion, reached from the bottom, to the point of separation. Every man, said they, then entered one path or the other; and the further he went in one, the most distant he was from the other." "And do you mean to say," replied Raddin, "that there is no such thing as returning." "No," said Harry, "but it is plain from the description, as I think it is from reason, that the farther any one goes his return will be more difficult and less probable." "You had better take care of yourself then my young hypocrite," said Trover, who could no longer keep silence, and who was sure that this was meant for himself, though Harry had him not in his thoughts. "No hard words," said Raddin, "but let us all be friends." Harry assured him that nothing personal was intended; but from this moment Trover resolved upon revenge. "Let us apply your principle," said George, "to a case where you shall yourself be the judge of its efficacy. If a man had cheated you, would you trust him, in any great concern, till you knew that he was reformed?" "I don't know that I should," said Raddin.—"And why?" returned George. "I don't precisely know," replied Raddin; "but perhaps it would be because I was angry for being cheated." "No," said George, "it would be because reformation is the only certain evidence of a change of disposition; and if he should make a hundred professions of sorrow, they would not have half the effect upon your mind, of one action which plainly shewed that a change of desires and of principles was produced in him.—Now God indeed looks directly upon the heart, and knows, without the evidence of actions, when this change has taken place; but without this evidence, a man cannot know it either in himself or others. Nor can the change exist without the effect, any more than the same fountain can send forth fresh water and salt." "I know not but you were right," said Raddin; "and I shall think more seriously upon the subject." At this moment they were called to take in sail; and I, in the bosom of Harry, was a happy witness of the peaceful emotions of his breast.

About a week after this, in passing Harry's chest, Trover saw that it was unlocked; and seeing that no one was near, he opened it, took me out, and concealed me amongst some packages, where I lay for a fortnight, unconscious of any thing that occurred. I have good reason to suppose that a diligent search was made for me; but I knew nothing till I was taken out by Trover and put at the bottom of his chest; and as he was discharged upon his arrival in America, I became the inhabitant of a new region, and entered upon a new and very different scene of adventures.

* 2 Cor. vii. 10.

THE FUNERAL AT SEA.

It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning was only disturbed by the ripple of the water, or the diving of a flying fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag displayed half way down the royal mast, played in the breeze, unconscious of its solemn import. The vessel glided in stately serenity, and seemed tranquil as the element on whose surface she moved. She knew not of the sorrows that were in her own bosom, and seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of her brave crew, it was a morning of gloom. They had been boarded by the angel of death; and the forecastle now contained all that was mortal of his victim. His soul had gone to its final audit. Grouped around the windlass, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think of their own mortality. Conscience was at her post. And I believe that their minds were somewhat impressed with the realities of eternity.

They spoke of the virtues of their deceased messmate—of his honesty, his sensibility, his generosity. One remembered to have seen him share the last dollar of his hard earned wages with a distressed shipmate. All could attest his liberality. They spoke too of his accomplishments as a sailor. Of the nerve of his arm and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction was on the wing, seize the helm and hold the ship securely within his grasp till the danger had passed by.

They would have indulged longer in their reveries; but they were summoned to prepare for the rites of sepulture, and pay the last honours to their dead companion. The work of preparation was commenced with heavy hearts and with many a sigh. A rude coffin was soon constructed, and the body deposited within it. All was ready for the final scene. The main hatches were his bier. A spare sail was his pall. His surviving comrades in their tar stained habiliments stood around. All were silent. The freshening breeze moaned through the cordage. The main top-sail was hove to the mast. The ship paused on her course and stood still. The funeral service began; and as "we commit his body to the deep" was pronounced, I heard the knell of the ship bell—I heard the plunge of the coffin. I saw tears start from the eyes of the generous tars. My soul melted within me as I reverted to the home scenes of him whom we buried in the deep—to hopes that were to be dashed with wo—to joys that were to be drowned in lamentation.

I. E.***

On the Horrors of War.

[From a Discourse by Massillon, preached before Louis XV.]

SIR,—The high character of Massillon as a preacher, and the time selected by him for inforcing sentiments which too seldom reach the ears of royalty, give an additional interest to the following picture, which he has drawn of a conquering king; it may therefore perhaps make an impression on some of your readers, which it might have failed to produce, if considered as proceeding from an avowed advocate of the principles of the Peace Society in the retirement of the closet.

Herald of Peace.

"Glory, Sire, will always be stained with blood. Some madman will, perhaps, chant the victories of the conquerors; but the provinces, the cities, the country, will mourn. Superb monuments will be erected to immortalize his conquests; but the cinders still smoking of so many cities, heretofore flourishing,—fields stripped, or despoiled of their beauty—the ruins of walls, under which peaceable citizens have been buried—will be mournful monuments which immortalize his vanity and folly. He will have passed away as a torrent which ravages the earth, and not as a majestic river, which produces joy and abundance. His name will be inscribed among conquerers, and not among good kings, in the annals of posterity. The history of his reign will be ransacked only to trace back the mischiefs which he has inflicted on mankind. His pride, therefore, says the Spirit of God, shall mount up even to the heavens, his head reach unto the clouds, his successes shall have equalled his desires, and all his accumulation of glory shall, in the end, be no more than a heap of dirt, and it will leave nothing behind but reproach and contagion."—*La Harpe's Progress of Literature, vol. xii. p. 91.*

Definition of the word War.

It is two or three years since two pamphlets were put into my hands, said to be issued from a Peace Society formed in London; if such a Society still exists, I hope the following communication will not be considered unacceptable.

WAR.—The too frequent recurrence of this great and detestable calamity, unfortunately renders a definition of the word unnecessary; if we were called upon to define it, we should say it is the wanton destruction, the cold blooded slaughter of the human race. We should call it an accumulation of every sin that vilifies and degrades mankind; we should mark it as a practice that diffuses misery, and perpetuates vice; we should say, that if there is burlesque upon the boasted reason of man, it is this—when millions meet to murder each other for a quarrel in which, in general, they have not individually the smallest interest. The Poet who wrote

"One murder makes a villain,
Millions make a hero," &c.

deserves a statue in gold; and the writer of that verse may lift his head in the proudest assembly, and avow his principles in the face of the world.—[*Watkins' Portable Cyclopædia.*]

From the Christian Advocate.

PUNCTUALITY.

Punctuality, in regard to appointments, is an essential part of the excellent habit of doing every thing in an orderly and seasonable manner. No man will ever be able to do business expeditiously and correctly, who has not a stated time and method for all that he does.—Without these, if his concerns are numerous, he will always be in hurry and confusion; will do every thing imperfectly, and will, after all, make but little dispatch. Now, an appointment is the fixing of a particular time for a certain business, or duty. If it be exactly attended to, it displaces nothing else, but leaves its proper time for every other engagement. This exactness in attending to every thing in its proper season, is of high importance to all *busy* men—to those who have the charge of concerns that are *weighty*, as well as numerous, it is absolutely essential. President Washington was the most punctual man in the observance of appointments, ever known to the writer.—He delivered his communication to Congress, at the opening of each session, in person. He always appointed the hour of twelve, at noon, for this purpose; and he never failed to enter the hall of congress while the state house clock was striking that hour. His invitations to dinner were always given for four o'clock, P. M.—He allowed five minutes for the variation of time pieces; and he waited no longer for any one. Certain lagging members of Congress sometimes came in when dinner was nearly half over. The writer has heard the President say to them with a smile—"Gentlemen, we are too punctual for you. I have a cook who never asks whether the company has come, but whether the *hour* has come!"

LONDON. JAN. 31.

We extract from the number just published of the London Magazine, (which is full of entertaining matter,) the following authentic letter from General Washington to Dr. Cochran, Director General of the American military hospitals during the revolutionary war. It is a playful and humourous invitation to dinner.

"WEST-POINT, AUG. 16, 1779.

"*Dear Doctor*—I have asked Mrs. Cochran and Mrs. Livingston to dine with me to-morrow; but ought I not to apprise them of their fare? *As I hate deception, even where imagination is concerned*, I will.

It is needless to premise that my table is large enough to hold the ladies—of this they had ocular proof yesterday. To say how it is usually covered, is rather more essential; and this shall be the purport of my letter.

"Since my arrival at this happy spot, we have had an ham, sometimes a shoulder of bacon, to grace the head of the table—a piece of roast beef adorns the foot, and a small dish of greens or beans (almost imperceptible) decorates the centre. When the cook has a mind to cut a figure, (and this, I presume, he will attempt to do to-morrow) we have two beef-steak pies, or dishes of crabs, in addition, one on each side of the centre dish, dividing the space, and reducing the distance between dish and dish, to about six feet, which, without them, would be nearly twelve feet apart. Of late, he has had the surprising luck to discover that apples will make pies; and its a question if, amidst the violence of his efforts, we do not get one of apples, instead of having both of beef.

"If the ladies can put up with such entertainment, and submit to partake of it on plates once tin, but now iron, (*not become so by the labour of scouring,*) I shall be happy to see them.

"I am, dear sir,
Your most obedient servant,
"GEORGE WASHINGTON.

"To Dr. John Cochran."

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